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experience, and these lie beyond the experience but not beyond the individual possessing it, and in some cases may prove quite sufficient for its explanation. Moreover, if Durkheim and his school are correct, the "unknown factor" affecting the experience may be the *mores* of the community in which the individual and his ancestors have lived. It is very doubtful whether Dr. Barrow's argument will stand without more careful consideration of such questions, the answers to which might affect also his argument for personality, which, indeed, is vulnerable at other points.

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THE MYTHOLOGY OF ALL RACES. Vol. VI. Indian Mythology, A. BERRIEDALE KEITH; Iranian Mythology, ALBERT J. CARNOY. Marshall Jones Co. 1917. Pp. ix, 404.

This great coöperative work goes rapidly forward. The present volume is a notable addition to those which have preceded, and will have for most of its readers a charm of novelty as well as of content. The names of the two scholars to whom the work was intrusted are sufficient warrant for its excellence. The volume is illustrated by forty-four plates, many of them beautifully reproduced in the original colors, which add much to the appearance and value of the book.

From the enormous mass of Indian Mythology, Professor Keith has made a rigorous and wise selection, "restricting the treatment to that mythology which stands in close connexion with religion and which conveys to us a conception of the manner in which the Indian pictured to himself the origin of the world and of life, the destiny of the universe and of the souls of man, the gods and evil spirits who supported or menaced his existence." Furthermore it was necessary to treat the subject chiefly according to the literary sources; this method is at the same time, broadly speaking, the historical as well, for in contrast to many of the mythologies known to us, the Indian today is rich and vigorous, so that an organic development can be traced through some thirty-five hundred years from the period of the Rigveda to the present moment. Therefore Keith treats in nine chapters successively the Rigveda; Gods of Sky, Air, and Earth, Demons, and Dead; the Mythology of the Brāhmanas; the Great Gods of the Epic; Minor Epic Deities and the Dead; Mythology of the Purānas; Buddhist Mythology in India and Thibet; Mythology of the Jains; Mythology of Modern Hindu-

ism. Into the wealth of material which these chapters contain, we may not here go.

Iranian Mythology shows many points of contact or similarity with the myths of the Aryan peoples of India, to whom the Persians are closely related ethnologically. The Vedic myths of the Aryans are therefore found in Iran, but they have often suffered great modifications under influences proceeding from the valleys of the Tigris and the Euphrates.

Professor Carnoy properly claims that his essay is the first attempt to present Iranian Mythology by itself; for although many scholars have handled Zoroastrianism and Iranian life, they have attempted no systematic treatment of the mythology. Professor Carnoy has been able to handle his theme more according to subject than his colleague Professor Keith could do. He accordingly treats in succession the Wars of Gods and Demons; Myths of Creation; Primeval Heroes; Legends of Yirna; Traditions of the Kings and Zoroaster; and the Life to Come.

Both scholars deserve credit for the skill with which they have handled their material, which is often superabundant and difficult. The uninitiate will find much to interest him in many parts of the volume, while the scholar will welcome the whole book as a valuable addition to works on mythologies.

THE ARCHÆOLOGY OF THE HOLY LAND. P. S. P. HANDCOCK, M.A. The Macmillan Co. 1916. Pp. 383.

Mr. Handcock's connections with the working staff of the British Museum and with the Palestine Exploration Fund have been no small help to him in the preparation of this work. He defines his object as being "to give some account of the arts, crafts, manners, and customs of the inhabitants of Palestine, from the earliest times down to the Roman period." He begins with the Stone Age, when the Troglodytes of the Palæolithic period inhabited the caves of Lebanon — recently excavated in part by Père Zumoffen of Beirut and by the present reviewer and Dr. Charles Peabody of Harvard University — and the Troglodytes of the Neolithic period dwelt in the caves at Gezer, explored by Professor Macalister; and Mr. Handcock has given us an interesting reconstruction of the life of that early day. These non-Semitic cave-dwellers disappeared before the incoming Semites about 2500–2000 B. C.

The arrival of the Semites was marked by the introduction of the use of metal; but flint implements were used as late as the days of Saul. In the earliest Semitic times Palestinian civilization and